S: Bibliography G-S (ex. 1900) 1903 FL11 Lan FL11
South Kavirondo FL9
Nandi FL13

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4. *An irregular piece of very hard yellowish stone which was worn by his father Otiendi; it has a hole bored through it, and an iron ring inserted (Fig. 3).*

5. *About half a dozen of the Nya-Lwo ancient beads, the yellow variety.*

6. *A piece of goat-horn, worn as medicine to prevent chest complaints.*

7. *The distal beak of a chicken, which is also worn as medicine for sickness; a medicine man told him to wear it.*

Fig. 3.

8. *The upper portion of a large marine shell of the type shown in Fig. 4. The lower portion is cut away, and nothing but the helix at the top of the shell remains (Fig. 5). This ornament is very common among the Wanyamwezi, and probably worked its way from the south. It belonged to Ugede's father Otiendi, and is said to have come originally from Ogalo, chief of Kanyamwezi on the south side of the bay.*

Fig. 4.

Fig. 5.

9. *Around the left wrist was a stout cord through the strands of which were inserted four small pieces of stick (Fig. 6). The sticks are called ewesi and are worn to prevent the wearer taking home if one of his children vomites him; why, was not stated.*

Fig. 6.

10. *A heavy brass bracelet worn on the right wrist; this was said to be very old, and to come from Alyimbo, in the direction of Uganda. It belonged first to his brother Otiewo.*

11. *A tiny square bag of skin, contents unknown, said to contain medicine for circumcision, from which the old man suffers.*

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Totems.

Some efforts have been made to elucidate some facts with regard to the presence of a belief in totemism among the people, whose customs and customs are now under investigation. Researches upon this point however are attended with great difficulty, as it is not considered a suitable subject of conversation, and one and all are very reticent upon the point. The natives of the Bantu Kavirondo, Nilotic Kavirondo and Nandi groups all have a belief in the totems or *mwiru*, but, apparently, no such thing as totem worship exists, nor do the Bantu and Nilotic Kavirondo believe in their descent from the *mwiru* or totem, but a Nandi informed me that many of his tribe did believe in their original descent from a totem.

S: Hobley G-5 (ca. 1900) 1903 FL11 Lan FL11
Bantu Kavirondo FL8
Nandi FL13

Among the Bantu people each clan appears to have its own particular totem, and this may have given rise to their custom of exogamy, but in Nandi each individual is said to have his own totem irrespective of the clan. Practically the whole of the Nilotic group appear to have the same totems, but, in some parts, there are certain variations from what may be called the standard list of forbidden foods. Thus, although the exogamy which exists among the Nilotic Kavirondo may have originally arisen from totemism, the present survival of the belief has lost its original character.

In all the groups the totems appear to be animals, no example of a vegetable totem has been discovered.

The Bantu group use the word "*Mazire*" to denote the totem and, contrary to the usual belief, the eating of a totem animal is not thought to be followed by death, but only by a severe skin eruption; and if, by any misfortune, the meat of the totem is eaten, the evil consequences referred to can be averted by making a medicine "*dawa*," extracted from certain herbs, and this ointment is mixed with the fat of a black ox and rubbed all over the body of the person.

Among the Nilotic Ja Luo the totems are called "*Kwero*," and there is a long list of "*Kwero*" animals which are forbidden as food to both men and women; there is, however, an additional list of food that women must not touch.

Upon no occasion is the rule of the *Kwero* relaxed, but, curiously, the animals on this "*index expurgatorius*" are considered malignant in their influence, and it is thought praiseworthy to kill them. Thus any "*Kwero*" animal can be hunted, with the exception of the crested crane (*Balearica pallorinus*), which is, generally speaking, strictly preserved by all the Kavirondo. The Gusii tribe, however, do not consider it wrong to kill and eat this beautiful bird. The Gusii, Lego, and Suk tribes can also eat the wild cat, called by them "*Gyeroge*." The Ja-Luo chiefs wear the teeth of the leopard and crocodile as ornaments, and the skin of the leopard and wild cat; this is not considered an infringement of the "*Kwero*" law.

Examples of the Totems of the Bantu Family.

Clan or Tribe.	Special Totems.
Kisasi clan of *Ajiji* Wanga	*Inshonga*, bushbuck.
Mawana and part of Tawe and Imbiha...	*Kuru*, waterbuck or *Bisha*.
Awa-Gunya and Awa-Mumbi	*Isiwi*, pigeon.
Awa Shakwi of *Nyala*	*Njofu*, elephant.
In Kotosh there are several, according to to the clan, but over a large portion the special totem is	*Mulenyi*, a large black and white moth which appears in large flocks about November, it eats locusts.
Tawai tribe (Ngobi section)	*Imwe*, snail bush.
Idiabo, E. Tawe, S. Kolwa	*Inchonga* or *Ngwe*.
Probably the totem most common in Kolwa is	*Mbindeli*, white ants in the flying stage (not cooked). They can be eaten raw, but not when cooked.

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The Totems (Kuavo) of the Nilotic Group.

	Name in The-Lee.		Name in The-Lee.
Crocodile	*Ngong.*	Nile monitor (lizard)	*Ngnuk.*
Hyæna	*Ndish.*	Python	*Ngolo.*
Leopard	*Ghwash.*	Mongoose	*Gori gori.*
Baboon	*Bim.*	Rock hyrax	*Kumadr.*
Monkey	*Ongwar* (*Cercopithecus* sp.).	Tortoise	*Upadu.*
Wild cat	*Ogwang.*	Colobus monkey ...	*Kuru.*
Jackal	*Bunum.*	Wart hog	*Imbiri.*
Vulture	*Ankwi-ik.*	Frog	*Ogwan.*
Crow	*Agulu.*	Crested crane ...	*Isung.*
Kite	*Gungu.*	Ground hornbill ...	*Arumbah.*

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The following are in addition "*Kuavo*" or "tabu" to the women:—Fowls, eggs, elephant, hippopotamus, sheep (latter only among Kisumu and Gemi).

The women's "*Kuavo*" are not serious ones, i.e., a breach of the law is not followed by death.

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The Totems of the Nandi Group.

	Nandi Name.		Nandi Name.
Hyæna	*Mugetiet.*	Water tortoise ...	*Chebkukwalet.*
Jackal	*Lelwet.*	Chameleon	*Nyeretiet.*
Kite	*Chebtawet.*	Crested crane ...	*Kongonget.*
Buzzard	*Chebkukwalet.*	Elephant	*Belet.*

The elephant, although looked upon as a totem, can be eaten without evil effects.

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I omitted to mention above that the Kadimo people, who live on the Lake near the mouth of the River Nzoia, believe that they are descended from the python; these reptiles are looked upon as sacred and annual sacrifices are made upon a hill in Kadimo to the common ancestor. The Kadimo people are a Bantu tribe which has adopted the language of the Nilotic Ja-Luo, and it is thus the only Bantu tribe in the country which looks upon its totem as its ancestor.

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Certain snakes, however, are looked upon as sacred animals among some of the Uanyamwezi clans and it is highly probable that, as among the Kadimo, this is due to the belief that the snake was their common ancestor. Many Wanyamwezi consider it a deadly sin to kill a snake, and one occasionally meets an individual belonging to one of these clans who is said to be immune from the effects of snake poison.

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The totems of the Kavirondo people who live north of Mount Elgon, are snakes, frogs, the monitor lizard, the hyæna, and the cheetah; they believe they will die

10: Roscoe M-5 (ca. 1900)1915
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butter being used for cooking a special meal which is eaten by the owner of the cow and his wife; a little of the butter is set aside and they smear it on their lips, but none of it may be smeared on their bodies. After the meal has been eaten, the cow is milked regularly and the milk may now be drunk by all the family. 234

Oxen used for riding. Oxen are frequently used for riding. The young men train the animals to this and ride them constantly. They turn them as they wish by prodding the side of the animal's cheek with a stick from which it turns away. The animals are trained, however, to obey the voice rather than wait for the stick. They trot along at a fast rate and cover the ground quicker than a man can walk. 442

Sheep and goats. Sheep and goats are kept by all villagers. Goats especially are eaten by men and women without any restrictions. Fowls are also kept, though, as is usual among most African tribes, fowls have to find their own food, and their chickens are constantly preyed upon by hawks and kites, and those that grow up are of a poor and miserable kind. 231 262

Building.

Architecture and mode of building. The houses are round huts with conical thatched roofs They have an outer wall of stakes three and sometimes four feet high with mud smeared over them on the inside and a central pole passing through the roof, to which the rafters are attached. The roof is thatched with grass and the end of the central pole, which passes through the roof, is rudely carved. The houses are grouped together, leaving room enough to pass between them, and a growing fence surrounds them. Many villages have no outer fence, but are built high up the hill-sides for protection from hostile clans. 342 341

Religion.

Religious beliefs. Apart from worship of the dead and a belief in ghosts, the people have little religion. They call the supreme being Nyasi, who, they say, is to be found in large trees. In times of trouble or sickness they make offerings to him of an animal which is killed under a large tree, and the [771] 776 782

20:Ominde 1-5 (ca. 1948) 1952
FL11 Luo FL11

INTRODUCTION

This piece of work is the result of a survey carried out in Nyahera among Luo people living round the African Inland Mission, seven miles north-west of the township of Kisumu. This investigation has provided a basis from which generalizations could be made by comparing the conditions in this locality with those in other parts of the Luo country.

Superstitions—beliefs in magic and the work of spirits—are common among the Luo people; and it appears to me that any differences in the conditions existing in various localities can be attributed to the extent to which Christian influence and economic pressure have modified the people's beliefs and manner of life.

Local differences may also be due to customs acquired from the numerous tribes contacted by the Luo in their migration. Remnants of these customs and social practices may still be found in the assimilated tribal groups.

This investigation originated from a desire to study the social development of a Luo girl. I have therefore put forward such information as I think might interest anyone engaged in educational work among the people of this tribe. I hope too that it may interest students in attempting to solve problems which would further the advance of education and broaden the outlook of parents in relation to their children.

The material put forward leaves an enormous field for comparison, criticism, and independent investigation by serious students of Luo society. The nature of the problems dealt with may also make the information appear fragmentary; but I have attempted, within the serious limitations involved; to provide a structure on which